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**WALK IN THE CEMETERY**

**JALUTUSKÄIK KALMISTUL**

Master thesis of Landscape Architecture

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<p>Linnakalmistud on erilise ilmega ajaloolised paigad, mille tähtsus on tänapäeval tihtipeale kadunud, kuigi need erilised paigad võiksid töötada ka turismi sihtpaikadena. Antud töö analüüsib kuidas esile tõsta Raadi kalmistu kasutust Tartu linna turismiobjektina.</p> <p>Töö ülesehitus koosneb kolmest osast - kirjanduslikust ülevaatest, analüüsist ja projektlahendusest. Kirjanduslik ülevaade selgitab linnakalmistute tähtsust tänapäeval, nii looduslikust, kultuuriloolisest kui ka sotsiaalsest vaatenurgast. Analüüsi käigus on lahti mõtestatud kalmistuste erinevus, mille alusel võrreldakse 10 maailmakuusat kalmistut. Erinevate näidete tulemusel koostatakse kokkuvõttev tabel, mis selgitab kalmistute juures olulisi aspekte selleks, et neid rakendada projektalasse. Töö viimane osa - projekt pakub lahenduse, kuidas Raadi kalmistu kasutust esile tõsta.</p>			
Märksõnad: Linnakalmistud, Raadi, Tartu, kalmistud			

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Urban cemeteries are extremely interesting, historically influenced beautiful places, that are sometimes left unnoticed. This paper researches how to signify Raadi cemetery's importance as a tourist destination in Tartu city. This paper consists of three different parts - literature review, analyse and design project. Literature review gives a brief understanding of urban cemetery importance in today's urban fabric from different standpoints - historical, social and biological. Analyse part of thesis explain differences in cemeteries and evaluates ten different world-famous urban cemeteries in order to draw out a tool-box that defines best qualities of all cemeteries combined. Last phase of the thesis is a design project in Raadi, which is based from the results of the tool-box.			
Keywords: urban cemetery, cemeteries, Tartu, Raadi			

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– *Life is not always a walk in the park, sometimes it is unexpected,  
gloomy and emotional like a walk in the cemetery.*

## INTRODUCTION

The following work focuses on urban cemeteries, their surroundings, developments, plans and history. The main research question is how to signify urban cemetery importance in today's urban fabric. The focus area is an urban cemetery in Estonia, Tartu – Raadi cemetery with its surrounding areas. Raadi cemetery is the oldest and biggest cemetery in Tartu city and operates as one of the most important cemeteries in Estonia. There are many historically important people buried in there, who have served an important role in enhancing Estonia's history in one way or another – linguistic promoters, military officers, people who wrote nationally important novels, poems, epos, music, lyrics etc. Estonians are known to be very patriotic and proud of their heritage, thus visiting Raadi cemetery should be more popularised among Estonians and also for tourists.

Cemeteries serve a special importance in every culture and nation in the world, as these are the places that allow people to truly say goodbye, to commemorate and to respect their loved ones. These are places that undeniably exist in every corner of the world, which makes them interesting in an anthropological and touristic way, because they are places that tell the story of how nations regard the life after death. Thus, making this topic relevant in the landscape architecture point of view, because cemeteries can be places where people go not only for mourning, but can also use these places for recreational visits.

Thesis structure consists of three main phases – literature review, analyse and design proposals. Literature research analyses importance of urban cemeteries in nowadays context in historical, recreational and biodiversity point of view. Second part of the literature research explains cemeteries' influence on the genius loci concept, in the sense of explaining how these places give special characteristics to an area.

The analyse phase uses ten different case studies from well-known cemeteries in Europe and United States of America. In addition to case studies, this paper also presents thorough site analyse of Raadi cemetery. The final phase of this thesis is channelling analysed information of other cemeteries' qualities into a toolbox that will be the base for design proposals of the focus area.

I would like to give acknowledgements to a few persons, who helped me during this thesis writing process. First off, I would like to thank my supervisor Mari Nõmmela, who helped me with the historical information about cemeteries and gave me interesting lectures. Secondly, I am grateful for my other supervisor Friedrich Kuhlmann for the support and always interesting philosophical conversations that helped me to find sense in what I was doing when I had lost mine. I would also like to thank the whole landscape architecture department, for being so supportive and understanding throughout all of these study years. Lastly, I am thankful for my sister, Kristiina Reedi for taking her time off to support and help me with linguistic questions.

# **1. URBAN CEMETERIES AND GENIUS LOCI**

## **1.1 Urban cemeteries and their importance**

Death is an inevitable part of the life cycle, which means that every culture, religion and nation has to deal with questions like: what happens after death, how to celebrate the people who lived among us and how to respect them after their life has ended. Funerary rituals and their material, spatial and architectural approaches relate closely to cultural interpretations of death. The traditions vary immensely in every aspect of this topic, even the treatment of the body differs from funerary cannibalism in South America (Hale, 2018) or burial at sea, to cremation and interment, which is practised by a large majority of the world. That is why it is eminently interesting how cultures, that seem to have similar history and traditions, might have entirely different funerary rituals.

### **1.1.1 Brief history of urban cemetery developments**

As cemeteries and funerary traditions are something that are strongly linked to culture and religion, it is clear that different moments in history have influenced the way that this topic is viewed upon nowadays. The traditions in Europe varied a lot before Christianity started to spread. For example, in Estonia the people were often buried inside cists, which were structures built out of limestones or granite during the Stone Age, or during the Iron Age people practised tumuli burials, which were piles of dirt that covered the graves (Lang, 2003).

The biggest influence on funerary traditions in Europe comes from the spread of Christianity, which made big changes in cultures all over the continent. People started to believe in god, built churches and started to see afterlife differently than before. The churches were built in places that were holy and blessed, and so were the gardens around the buildings. Together with the religious changes a new law was introduced, which stated that everyone had to be buried inside the burial ground in the church yard, within the holy soil. The famous and rich people had the privilege of being buried underneath the church in crypts, the middle class was buried inside the blessed churchyard soil, but the populace, who couldn't afford being buried inside the holy soil had to be buried in higher grounds close to their villages, in the rural cemeteries. (Valk, 1995: 454)

However, The Great Plague was spreading around Europe in the 14<sup>th</sup> century and

it lasted until the 18<sup>th</sup> century. In addition to the problem that there was no food and people were dying, another problem arose. People didn't know what to do with all of the dead bodies and where to put them. They couldn't be buried inside the regular cemeteries because of space shortage, so the living had to find new solutions to deal with the dead. For example, in London, after all of the churchyards were overcharged with the dead, the locals started constructing plague pits around the fields surrounding the city (Johnson, 2018) which have now become popular picnic places (Perry, 2014).

Because the Plague lasted so long and had devastating outcomes, the Russian empress Catherine the Great issued an edict in 1772, which decreed that from that point onward anyone who died had to be buried in new cemeteries throughout the entire Russian empire. The new burial grounds had to be built outside of the towns (at least 213 m) to prevent diseases spreading and to make the cities more hygienic (Rajari, 2011). The same concept of burying people outside of the cities was introduced in all over Europe. However, the big cities are always in motion and growing all the time, which means that the cemeteries that were once built outside of the city quickly became parts of the city, because the dwelling grew around the cemeteries. Typically, the surrounding areas of the cemeteries were not built as residential areas, because no one wanted to live next to a place that was considered hygienically inappropriate and could potentially cause sickness, so the areas were built for industrial or communal uses – for example elderly homes, factories, social homes, hospitals etc.

As the cities continued growing even more, the demand for residential areas closer to the city core grew and city planners had to decide what to do with the areas around cemeteries. Potentially these places had excellent qualities, because there was enough silence and greenery around, so they could be great residential areas. Thus, some cities have transformed the previous industrial areas into mixed areas and the urban cemeteries have now become a part of the city's lively and popular areas, like Pere Lachaise in Paris, France (Davidson, 2017).

## **1.1.2 Urban cemetery importance**

### **1.1.2.1 Urban cemeteries as open-air museums**

Cemeteries can tell the story of a culture, religion and/or nation in one place. The way that nations deal with their dead reflects how they think about life and death.

There are even interpretations that mention cemeteries as open-air museums, as the headstones, sculptures and architecture in there, reflect social, cultural and historical developments of the areas around. Cemeteries can sometimes even attract tourists, but most and foremost they are places for the local people, who imply extra meaning to the cemeteries on different levels – they are places for mourning, pain, sorrow, respect, remembrance etc. Cemeteries are places where people go to honour the deceased and these are the places where numerous commemorative practices are performed. Babic and Bingula state in their article (2015: 187) that remembering and commemorating the past is an essential part of the present. The past tells the story of how people have got to the place where they are right now and how commemorating the deceased loved ones helps to keep the tight link with the past and helps to understand who they are. Memory and commemoration are inseparably linked within the heritage process. (Babic, Bingula, 2015: 186 – 187)

Cemeteries are places that belong to every culture in the world in one way or the other. They are also places that tell the story of how nations regard the life after death, which means that these open-air museums can be attractive to tourists. Through time, cities grow, the technology develops, the buildings and architecture changes, the nature evolves, but cemeteries are places that often enough stay exactly as they were designed from the very beginning, while everything around them changes. The fact that these are places built and designed primarily for the locals means that cemeteries are ideal for tourists who want to understand the locals and to learn more about the history of the place that is surrounding the cemetery.

As mentioned before, cemeteries are still places where people go to pay respect and to commemorate the deceased. When a cemetery has famous people buried inside, it can bring a lot of tourists, who want to respect the people. Often, the celebrities have also additional sculptures or interesting headstones added to the graves, which again can be an interesting sight to see. Some graves can make a cemetery infamous with its guests, like Jim Morrison's (the former singer for the band The Doors) grave in Père Lachaise, Paris. Visitors go to his burial place to spend hours, smoking drugs, singing and playing musical instruments, which in time has angered the relatives of other people buried in the cemetery (Cockcroft, 2008). So often enough these kinds of tourists are driven out of the cemeteries because commemorating and signs of sorrow are not always something that corresponds to with usual tourists' expectations (Babic, Bingula, 2015: 187).



#### **1.1.2.2. Cemeteries as recreational areas**

Cemeteries are places ordinarily used for funerals, mourning and commemorating, but in Scandinavia they also represent urban green spaces with park-like qualities, because the design of these places allows them to be interpreted as parks. In other European countries cemeteries are often not associated with green spaces open for use by the local communities. Even if, cemeteries can be the closest green spaces accessible for everyday use, in some big urban places, a lot of people still have their own perceptions of these places, and do not consider cemeteries as places that can be used for recreational purposes. However, the rapid growth of urban areas is causing a big decrease of available green spaces. Furthermore, the growing population also means changing views on death and funerals, and cultural influences from a multicultural population could potentially lead to changes in use of public green spaces such as cemeteries. (Evensen et al. 2017: 76)

It is possible to use design to directly influence people to use cemeteries as recreational areas, but it is important to remember that each cemetery has particular restrictions. The restrictions can't be removed, because they are the key elements that in a way protect the cemeteries' distinct character and function. Moreover, it is important to remember that certain types of recreational use of cemeteries may encourage conflicts with those visiting or tending graves. (Evensen et al. 2017: 77)

Another way of influencing cemetery visitors through design is to play with the illumination of the place. Light, artificial and natural, plays a vital role in enabling spatial perception, but in the same time it influences the psychological awareness (Meier, Robinson, 2005: 459; Steidle, Werth, 2013: 47; Zhang, et al., 2016: 12). Light and brightness can increase self-awareness and can lead to a reflective and controlled self-regulation, which can be helpful in an emotional place like cemeteries (Steidle, Werth, 2013: 47). Furthermore, this topic is important due to the fact that cemeteries can be dark and gloomy places (dependent on the design), but a simple interference in small amounts of lighting can influence the feeling of safety in these places. However, it is important to realise that cemeteries are nevertheless places meant for commemorating and remembering the dead, thus the play of natural and artificial light effect has to be delicate and not too excessive, yet subtle enough to guide visitors through the emotional and psychological journey.

Since cemeteries are rather delicate places any intervention or interpretation has to be carefully planned, balancing respect but provoking interest and curiosity (Babic, Bingula, 2015: 186). Thus, it is very important to consider every restriction and in the same time every activity that might accompany the design. This means that when designing or re-designing a cemetery or its surrounding areas, it is important to think through which activities and what kind of people the designed elements or areas might bring there. It is not very advisable to design a jogging path straight through a cemetery, also playgrounds, sport parks, dog parks and other similarly noisy areas are not something that the regular cemetery visitors would like to see or hear.

Cemeteries are very specific types of green spaces that work as green lungs in urban settings. In addition to being green spaces, these areas are shown to be perceived as culturally and historically valuable. Kaplan explains in his 1995 article that historic artefacts can promote a sense of being connected to past eras and past environments (Kaplan, 1995). Cemeteries include graves, monuments and consecrated buildings that make these places historically and culturally important. Nordh, Evensen and Skår explain in their article that cemeteries, like monasteries can contribute to spirituality, and thereby provide a restorative environment (Nordh et al. 2017: 108). Thus, by definition cemeteries can be studied as restorative environments and could be more used more as recreational areas. But this is all very strongly dependent on the design of the cemetery. The cemeteries in Scandinavia (Figure 1) are often planned as parks from the beginning, whiles the Old Jewish cemetery in Prague for example (Figure 2) cannot provide the visitor with the exact same qualities. However, each cemetery can still provide restorative moments for visitors on different levels – one cemetery can provide nature and quietness, while another one can provide spirituality.

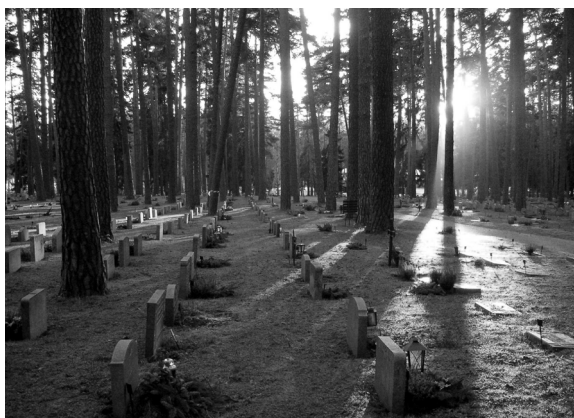


Figure 1. Skogskyrkogården, Stockholm, Sweden (Ellegaard, 2006)



Figure 2. Old Jewish Cemetery , Prague, Czech Republic (Ellegaard, 2006)

### **1.1.2.3. The importance of cemeteries for biodiversity**

As the world becomes more urbanised, the urban cemeteries become more valuable for biodiversity conservation (Kowarik et al. 2016: 68). Cemeteries are substantial elements for the green infrastructures in cities worldwide. They are preserved areas, which means that cemeteries can also be habitat islands for uncommon native species and have an important role in conserving natural habitats and rare species. Furthermore, cemeteries are refuges for threatened or regular species that can't find a place to live elsewhere inside cities. Besides animals and birds, another important part of biodiversity is the vegetation. Cemeteries, especially old ones are places that include a great number of ornamental plants as well as some remnant individuals of native plants thus, making them places rich in plant diversity and working as small islands inside cities. (Yilmaz et al. 2017: 1-5)

Flowers and other greenery planted on graveyards is important for biodiversity reasons, but besides that, the plants also serve different purposes such as ornamental, shade, boundary, screen and symbolism (Yilmaz et al. 2017: 5). The main reason behind planting in cemeteries is to show sorrow and respect and to commemorate the loved ones. There are some plant species that are used in a lot of cemeteries and have now taken a meaning of being a plant for commemorating someone, but these are always very sight specific, like vegetation is.

## 1.2. Genius loci

Genius loci or spirit of place, is a concept unique to each community and to everyone who perceives it (Smith et al. 1997: 233). When a site that previously has very little to no meaning for the locals or visitors is brought into focus of peoples' lives, it is socially distinguished and creates a locality. In other words, when a place differs from another by memories, ideas or thoughts, it becomes a locality and has its own genius loci. The concept is strongly dependent to who exactly perceives it, how, and on which level. Localities can be small, like a garden or a café or big like a district in a city or a cemetery. (Rotenberg, 2012: 240)

Genius loci is something that develops though time and history and changes accordingly to the people who use the place in the time. Cemeteries are places that don't evolve quickly over time, but rather stay as they were planned, even if the city around them goes through drastic changes. As cemeteries are places with unique functions, activities, history, background, ambience and emotion, they give the surrounding areas a certain kind of genius loci, which can be perceived in a negative or a positive way.

Different kind of cemeteries can exude various types of atmosphere into the surrounding areas. There are distinct qualities that can change the ambience of a neighbouring area. The defining features can be whether the cemetery has open or closed boundaries, whether there is a gate at the entry, what kind of cemetery it is (military, garden, churchyard etc.), does the cemetery still allowing new burials, who is buried there, how old is the place etc.

Certain features can make a cemetery touristic and can influence the genius loci in a very positive way. For example, if a cemetery has an interesting gate that is a landmark on its own (Figure 3), it can work like a positive magnet that brings historical and architectural focus to the cemetery boundaries, which then can lead into new developments around the area. Or, if a cemetery has magnificent planning and has been developed like a park (Figure 4), it can work perfectly as a recreational area, thus making it enjoyable for visitors to walk in and around the cemetery.





Figure 3. Green-wood cemetery gate, New York, United States of America (Lowry, 2010)



Figure 4. Streets of Père Lachaise cemetery, Paris, France (Author, 2017)

On the other hand, when a cemetery is not very well maintained or the surrounding area is mainly for industrial use with close to none residential constructions around, then the genius loci of the place can be negative. Furthermore, some gates and some boundaries can have a gloomy atmosphere and could be perceived with a negative aura. In addition to that, some urban cemeteries don't have boundaries that would block the view to the graves (Figure 5), which can be off-putting for people passing by, because funeral traditions and ceremonies are generally emotional events, and might not be something people desire to see on an everyday basis.



Figure 5. Raadi cemetery boundary, Tartu, Estonia (Author, 2018)

## **2. METHODOLOGY**

Cemeteries serve fundamental importance in culture, history and anthropology, additionally they are vital part of the green infrastructure in urban settings. Furthermore, the urbanization, infusion of cultures and plethora of information is making cemeteries a new point of interest in the field of tourism. In terms of changing views on cemeteries and bringing them into focal points in the tourism field, it is important to find out what are the best qualities that would bring visitors to cemeteries. This work follows a methodological approach, which is followed in four stages.

### **Defining cemeteries**

In terms of understanding the qualities of different cemeteries, it is first and foremost important to understand how to distinguish them and how to interpret the most important defining elements. This paper analyses topics that can be compared in every country, climate and in every kind of history. The points of interest are cemetery types, religious distinction, boundaries and vegetation.

### **Case studies**

This paper includes analyse of ten world famous, different cemetery examples form Europe and United States of America. The aim of the research on case studies is to find out, what are the best qualities that these well-known cemeteries have and how they are interpreted into tourism and urban life.

### **Site analysing**

Analysing the final design site, in order to have an overview of the current state of the area. In terms of design it is important to have as much information of the site, so it can be easier to make the final proposal. Thorough research also gives understanding what are the things that in reality need designing, what can be improved and what has to be kept in the current state.

## Design proposals

The design proposal assembles the two analyse parts – the case studies and the site analyse. It offers different ideas in order to improve the quality of the design site and comprises of three main elements – changes in the current state, proposals for maintenance and preservation and designing an experience path, to demonstrate how to perceive the history and speciality of the place through experience.

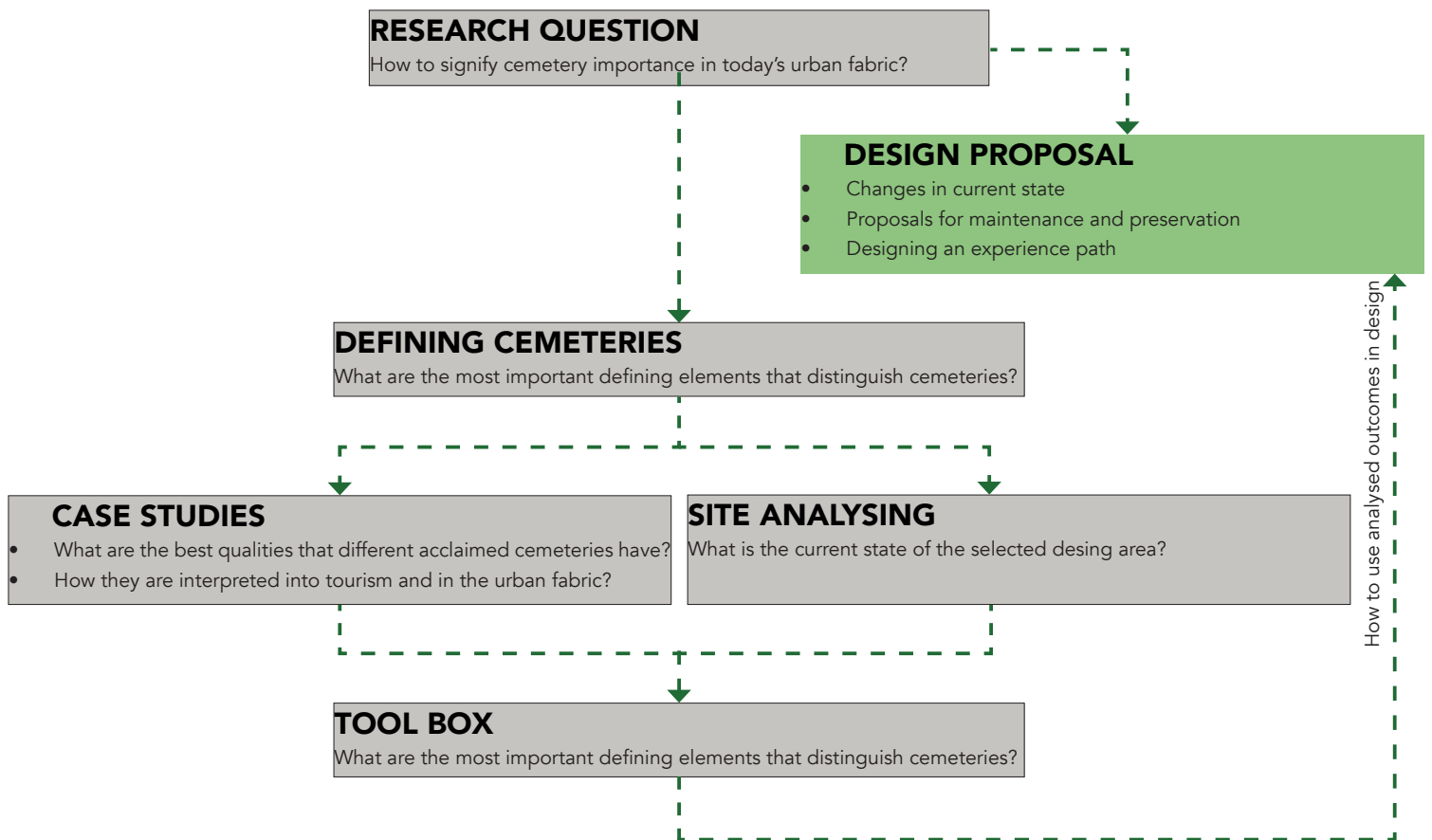


Figure 6. Methodology scheme (Author, 2018)

### 3. DEFINING CEMETERIES

#### 3.1 Cemeteries and burial traditions in different religions

The manner of dealing with their dead reveals a great deal about how societies view life. Different nations and religions have developed unique ways of dealing with the deceased throughout history, ranging from simple to elaborate. Some cultures have kept their traditions for a long period of time, whilst others are more flexible with finding new ways of dealing with this topic.

Urbanisation and increase of population is accompanied by mixing of different ethnic groups and religions. It is undeniable that religion plays a very important role in burial traditions which can differ substantially depending on the beliefs. Nowadays, a lot of cemeteries are divided into several religious parts, where each community, even the minor ones are able to honour the memory of their members. Burial traditions have been historically distinct to each religion, yet the traditions are fading and mixing as a result of urbanisation and infusion of cultures. An example can be cremation, which is nowadays increasingly introduced to religions that previously were cardinally against it. Yet, burial traditions are to this day strongly linked with cultural religious backgrounds. The following figure (Figure 7) displays Europes main religious influences for each country with case study locations (case study includes two additional examples from America that are excluded from this figure). It is interesting, how diverse a cemetery can be, when it includes different religions and their traditions, thus figure 8 gives an overview of the most important aspects of the burial traditions in different religions.

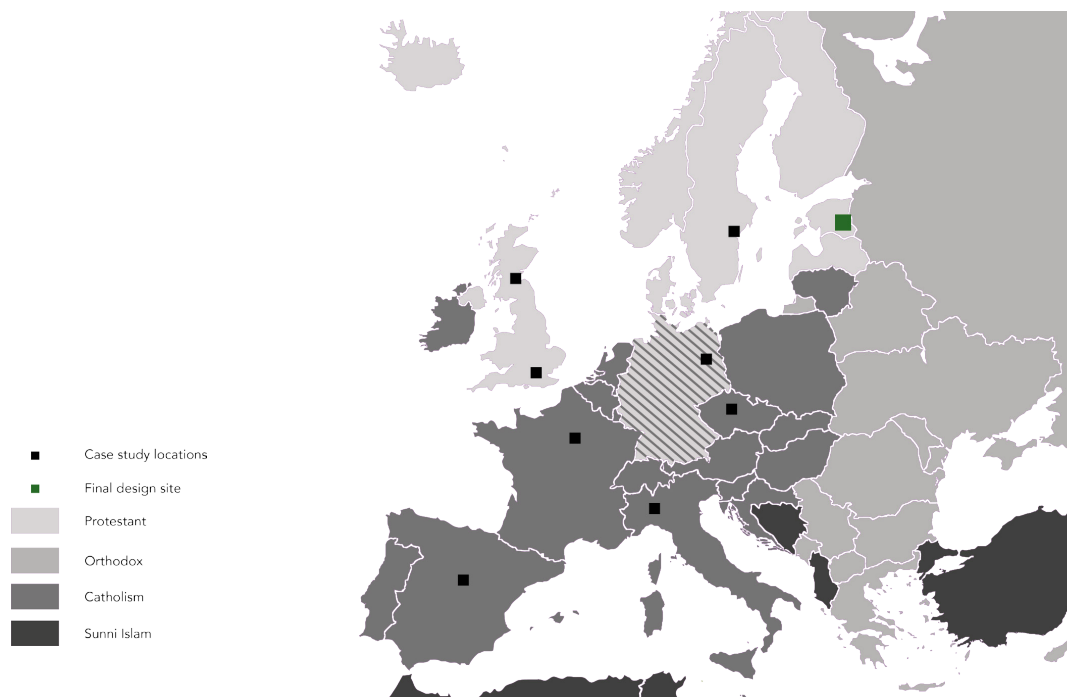


Figure 7. Main religions in Europe (Author, 2018)



Figure 8. Main aspects of burial traditions in different religions (Everplans, s.a.):

## **PROTESTANT**

**Acceptable forms of commital:** cremation, traditional burial in a casket

**Interment:** no time limit, bible based sermon and eulogies from the closest family and friends, open casket is allowed

**Cemetery architecture:** monuments, chapel, gravestones, cross symbols, planted flowers, candles

## **CATHOLICISM**

**Acceptable forms of commital:** burial in a casket, lately cremation is allowed (as long as the remains are kept, rather than dispersed)

**Interment:** as soon as arrangements can be made, eulogies, sermon lead by a priest, open casket is allowed

**Cemetery architecture:** chapel, monuments, gravestones, cross symbols, planted flowers, candles

## **ORTHODOX**

**Acceptable forms of commital:** burial in a casket

**Interment:** no time limit, sermon lead by a priest, open casket, eulogies

**Cemetery architecture:** chapel, monuments, gravestones, crosses, planted flowers, candles

## **JUDAISM**

**Acceptable forms of commital:** burial in a wooden casket (commonly made out of pine), some countries accept cremation

**Interment:** 24-48 hours after death (except on Saturdays), closed casket, funeral with scripture, prayers and eulogy

**Cemetery architecture:** chapel, gravestones, symbols of Star of David, no flowers, stones and pebbles instead

## **ISLAM**

**Acceptable forms of commital:** burial in the soil (without casket) with the upper part of the body and the head turned towards mecca, cremation is forbidden

**Interment:** as soon as possible (in 24 hours), no eulogy, not seeing the dead, only men allowed during the burial (this rule is more flexible in the last century)

**Cemetery architecture:** chapel (*masjid*), gravestones, all graves turned towards mecca, a facility for ritual washing

## **BUDDHISM**

**Acceptable forms of commital:** burial in a casket, cremation is the traditional form

**Interment:** service led by monks; an altar is set up to display the deceased's portrait along with offering of candles, flowers, fruit, open casket always

**Cemetery architecture:** temple, gravestones

## 3.2 Cemetery types

Due to the fact that there are different ways of burial, there are also different types of cemeteries: from churchyards, forest cemeteries and veterans' cemeteries to memorial parks and public cemeteries. The author of this paper categorises cemeteries into five different subtypes: military cemetery, garden cemetery, churchyard, row cemetery and forest cemetery.

### 3.2.1 Military cemetery

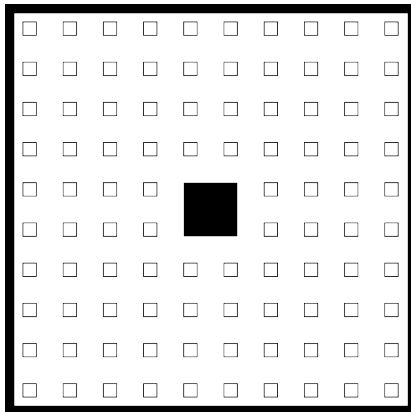


Figure 9. Military cemetery plan (Author, 2018)



Figure 10. Arlington National cemetery, Arlington County, United States of America (Davis, 2016)

Military cemeteries (Figure 9) are types of burial sites that are planned and built to commemorate soldiers (and sometimes their loved ones) who have died while serving for their country. Military cemeteries are usually planned in a very orderly way with graves and headstones that are all identical in style. These memorial sites are important historical destinations that show respect to the people who have defended their country in one way or another. One of the most famous and impressive military cemeteries is the Arlington National Cemetery in Arlington County, United States of America. (Figure 10).

### 3.2.2 Churchyard

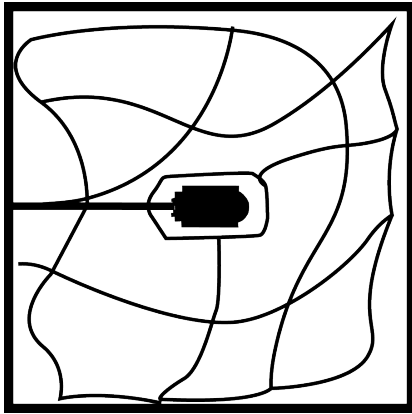


Figure 11. Churchyard plan  
(Author, 2018)



Figure 12. Trinity Church cemetery, New York, United States of America (Young, 2017)

Churchyards (Figure 11) are important historical cemeteries, that usually include at least one church inside the cemetery boundaries and graves in the surrounding garden. The layout is usually irregular and has formed over time, although, in some cases they are planned to have strict arrangement of the lanes. Some churchyards are still accepting burials today, but mostly these places have reached full capacity and are not actively used as funeral sites any longer. One well-known churchyard is the Trinity Church Cemetery, in New York City, United States of America (Figure 12).

### 3.2.3 Garden cemetery

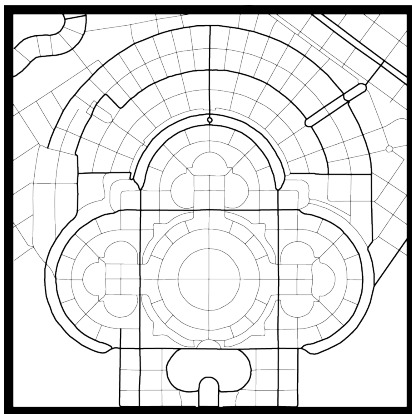


Figure 13. Garden cemetery plan  
(Author, 2018)



Figure 14. Montparnasse cemetery, Paris, France (Pinheiro, 2011)

Garden cemeteries (Figure 13), otherwise known as park cemeteries, are burial sites that have a thoroughly developed plan. These cemeteries usually have different arranged sections. For example, Père Lachaise cemetery (Figure 14) in Paris has an English park style section and a strictly planned section with straight roads and side to side burial places.



### 3.2.4 Row cemetery

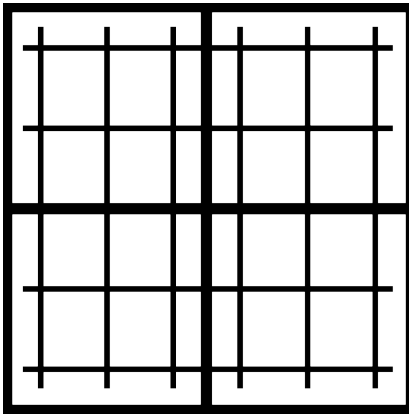


Figure 15. Row cemetery plan (Author, 2018)



Figure 16. Raadi cemetery, Tartu, Estonia (Author, 2018)

Row cemeteries (Figure 15) are naturally developed cemeteries and did not have a designed plan from the beginning. These types of burial grounds were built on available fields and started to develop little by little. First step of construction was usually preparing the boundaries to separate the field from surrounding areas. After that the main roads and main directions were added to the field, which became starting points for dividing the area into small burial plots. Burial places that evolved from main roads lead to the development of smaller secondary roads. A good example displaying a row cemetery is Raadi Cemetery, in Tartu, Estonia (Figure 16).

### 3.2.5 Forest cemetery

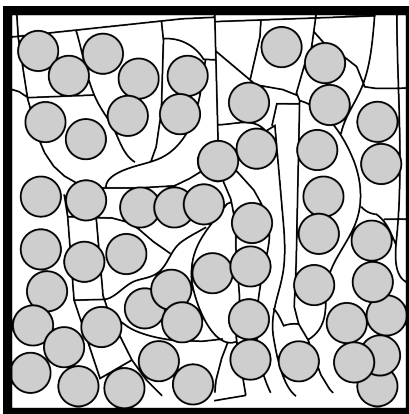


Figure 17. Forest cemetery plan (Author, 2018)



Figure 18. Forest cemetery, Tallinn, Estonia (Cingal, 2014)

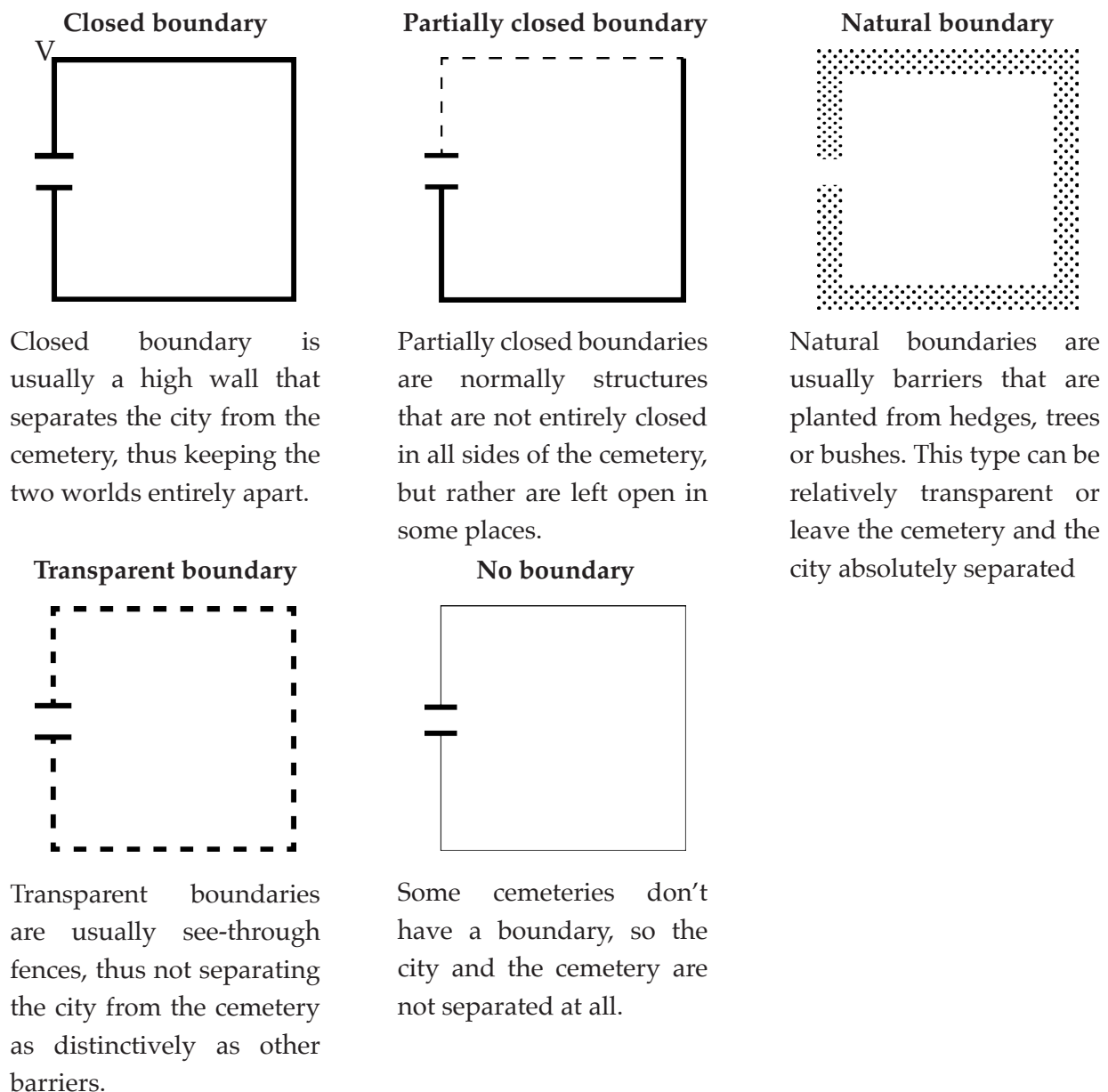
Forest cemetery (Figure 17) is a type of cemetery usually designed in and evergreen forest with scattered vegetation. Most commonly the location is in a pine forest with sandy ground. The most important part of the design of these cemeteries is following the natural form of the forest and not affecting the native environment (Figure 18). Often these places have strict rules for the grave decoration to preserve the natural surroundings and to not bring in new invasive species.

### 3.3 Cemetery features

#### 3.3.1 Cemetery boundaries

Boundaries play a vital role in urban cemetery planning as these are structures that separate the cemetery from the city. The boundaries can be formed by the natural barrier (trees, hedges) or artificial barriers. The most common type of boundary is either a high wall, a fence, or a combination of the two. Boundary between the city and the cemetery provides a meaning to the site literally and symbolically, while offering opportunities to reflect, strengthen and inspire visitors, as they find peace and acceptance. The following figure (Figure 19) shows four different types of cemetery boundaries.

Figure 19. Different cemetery boundaries (Author, 2018):



### **3.3.2 Vegetation in cemeteries**

By author's definition there are three different types of vegetation in cemeteries – naturally formed, forest and minimal plantation.

#### **Naturally formed**

Naturally formed vegetation in cemeteries develops gradually through time. Quite often new cemeteries have a few species planted on the ground that start to spread naturally. Some cemeteries don't have any restrictions on burial sites at all, which means that people attending graves can plant whatever they want to, thus enriching the site with new plants that can start spreading spontaneously.

#### **Forest**

Some cemeteries are built inside forests in places where the structure of the burial site keeps the natural environment as close to the original state as possible. These cemeteries are often

#### **Minimal plantation**

Some cemeteries have strict rules about vegetation and the maintenance in order to keep the cemetery open.

## 4. CASE STUDIES







In order to have an overview of different examples a research was conducted on ten different world-famous cemeteries. Criteria for choosing the cemeteries was following:

- There should be difference in the cemeteries:
  - Difference in size
  - Difference in religions
  - Difference in cemetery type
  - Difference in countries
  - Difference in vegetation
- Site has to be located in an urban location
- Selection was made from the main cities (most populated or capital cities) of different countries
- Site has to be known for at least one of the following reasons:
  - It is the final resting place for famous people
  - It is historically important
  - Has interesting, enticing stories
  - Is known to be a touristic site
  - Is defined as a land mark

The abstract maps analyse immediate vicinities and inside structures of chosen cemeteries in order to give an overview of current situation. Analyse includes built structures, roads, cemetery outline, entrances, waterbodies and nearby green areas.

The descriptive tables analyse all the features that author defined as important for understanding what makes these places as special as they are. One of the most important research topics in this paper is the appearance of the gates, which is why they are highlighted in the following tables with accompanying images. Entrances in cemeteries are places that invite visitors metaphorically from one world to another, because they are staying in between active and lively cities and quiet and emotional cemeteries.

Religious distribution in this paper goes as follows:

 Christianity	 Islam	 Judaism
 Paganism	 Buddhism	 People who don't classify themselves under any common religions

## 4.1 Arlington National cemetery

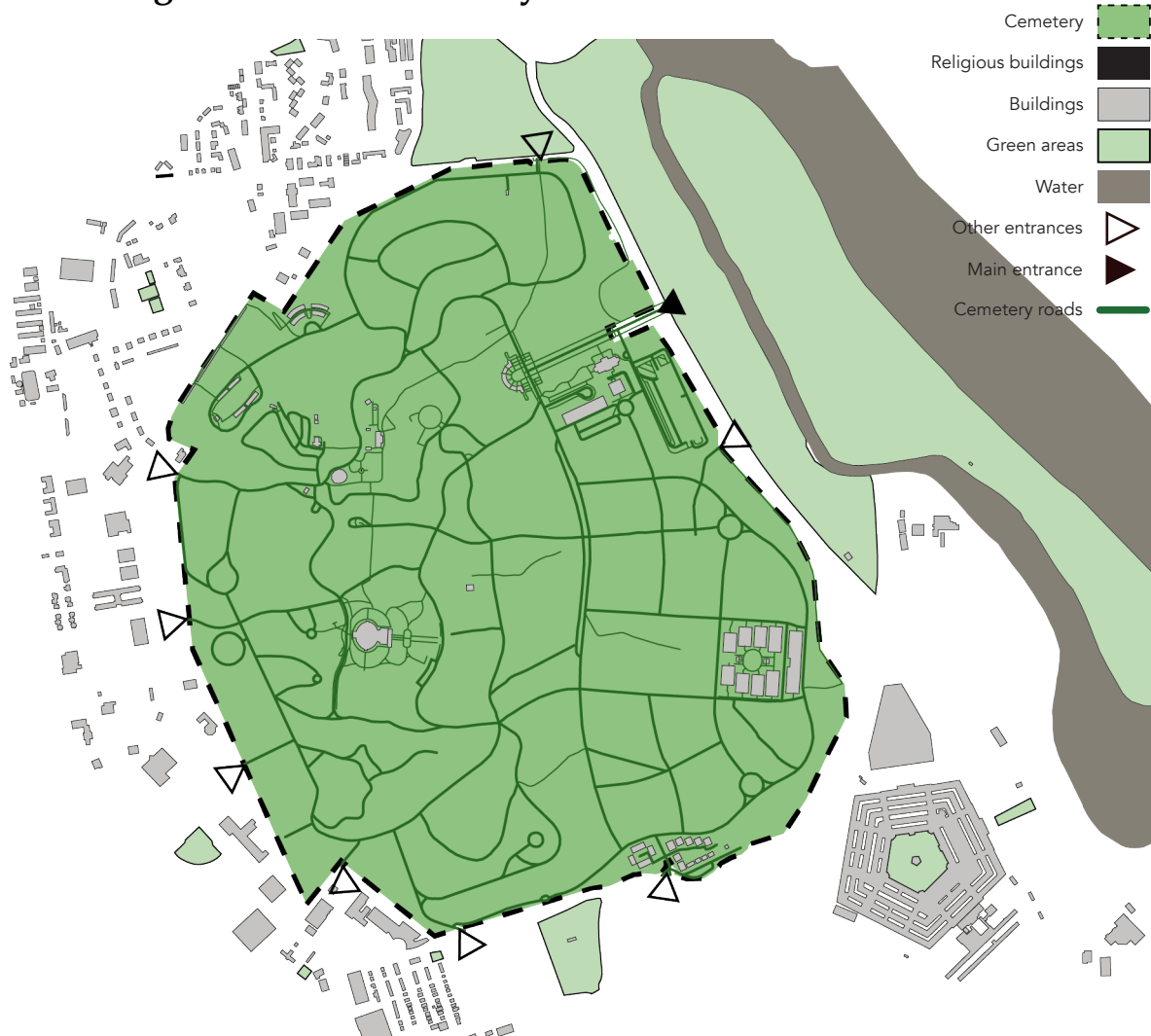


Figure 20. Arlington National cemetery plan with surrounding areas (Author, 2018)

Arlington National cemetery is a military cemetery dedicated to everyone who has served for United States of America during different times of war. It is an interesting place that works as tourist destination for the local nationality and foreigners visiting the country. It is known for the magnificent layout and impressive size. The layout is simple and unitive, yet very dramatic, giving visitors a brief understanding of the impact of war.

For the reason that it works as a military cemetery, the intention behind the structure and style of the place is to keep it in entirely unitive style. Thus, the headstones are the only things that this cemetery allows to be different. However, United States of America is a country with such diversity in cultural and religious background, which is why this cemetery offers over 60 different religious symbols with which to engrave headstones, starting from pagan symbolism, Islam, Judaism, different Christianity branches and Buddhism to symbols for representing United Church of Religious Science. (Blumberg, 2015)



Figure 21. Arlington National cemetery analyse (Blumberg, 2015; Arlington cemetery, s.a)

**Arlington cemetery, Arlington county, United states of America**


<b>Religion:</b>	✝️ ⚡️ 🌙 🌀 ⚡️ ?
<b>Type:</b>	Military cemetery
<b>Size / burials:</b>	253 ha / 400 000
<b>Time:</b>	1864 - ... (still active)
<b>Zoning:</b>	Different zones for various time periods
<b>Style:</b>	Unitive memorial ground style
<b>Buildings:</b>	Memorials, monuments, temples, amphitheatre, columbariums, visitors centre
<b>Vegetation:</b>	Memorial arboretum
<b>Topography:</b>	Bumpy and elevated ground
<b>Roads:</b>	Planned roads with natural and organic shape
<b>Entrances:</b>	9 different entrances
<b>Gate:</b>	
<b>Built structures:</b>	Open views because the boundary is +/- 0,5 m high.
<b>Location in the city:</b>	~4 km from Washington city center
<b>Opening times:</b>	April-Sept every day from 08.00 to 19.00; Oct-March every day from 08.00 to 17.00
<b>What makes it famous:</b>	Historically important site, memorial amphitheatre, John F. Kennedy gravesite, Tomb of the unknown soldier, memorial arboretum, etc.
<b>Entrée-way:</b>	Impressive entrance from Lincoln memorial site towards the cemetery with a special bridge
<b>How it is presented:</b>	Well-known tourist site while visiting Washington DC, informative web-page
<b>Surrounding areas:</b>	Residential areas, Pentagon, different memorials like 9/11 memorial, air force memorial, Lincoln memorial, Washington monument and capitol, US. Holocaust memorial museum, Thomas Jefferson memorial etc.

Figure 22. Theodore Roosevelt gate (Wikipedia, 2011)

## 4.2 Green-wood cemetery



Figure 23. Green-wood cemetery plan with surrounding areas (Author, 2018)


1: 20 000

Green-wood cemetery, together with the Gothic Revival Gatehouse are known as one of New York city's landmarks, that tourists' guidelines recommend visiting. Green-wood is well-known for the park style cemetery design, that offers harmony between planning, highlighting landscape, principal buildings and supporting structures such as the gate. The cemetery offers iconic views towards Manhattan Island, the Statue of Liberty, New Jersey and so on. (Meier, 2006: 4)

The cemetery includes graves for significant individuals like politicians, governors, scientists, musicians etc. In addition to being a garden style cemetery, a part of it also dedicated to military services, which means that it has one of the largest assemblages of Civil War burials with thousands of veterans buried in there. (Meier, 2006: 4)

Figure 24. Green-wood cemetery analyse (Palmer, 2012; Meier, 2006; Greenwood, s.a; Abelis, 2015)

**Green-wood cemetery, New York, United states of America**

<b>Religion:</b>	✝️ ⚡️ ⚙️ ?
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	198 ha / 555 000
<b>Time:</b>	1838 - ... (still active)
<b>Zoning:</b>	Different zones for different purposes (veteran memorial site, Jewish part etc,)
<b>Style:</b>	Three main styles: main part that was designed by David Bates Douglass, 19 <sup>th</sup> centruy traditional cemetery and peripheral areas that have developed later.
<b>Built structures:</b>	Chapels, columbaries, monuments, tombs, mausoleums and crypts
	Well-maintained and controlled vegetation
<b>Vegetation:</b>	Alternating from flat to hilly
<b>Topography:</b>	Natural layout and plan - main and secondary roads
<b>Roads:</b>	3 entrances with 3 architecturally distinctive gates
<b>Entrances:</b>	
<b>Gate:</b>	
	Figure 25. Green-wood cemetery gate (Lowry, 2010)
	Transparent boundaries
<b>Boundaries:</b>	Inside the Brooklyn district
<b>Location in the city:</b>	April-Sept every day from 7.00 to 19.00;
<b>Opening times:</b>	Oct-March every day from 8.00 to 17.00
<b>What makes it famous:</b>	Known as a national landmark, has a great deal of famous people buried in there
<b>Entrée-way:</b>	Entrance is very well presented and notable in the cityscape
<b>How it is presented:</b>	Well-known tourist site and has an informative web-page
<b>Surrounding areas:</b>	Schools, churches, residential areas, train station, other everyday facilities

### 4.3 Cementerio de Nuestra Señora de La Almudena



Figure 26. La Almudena cemetery plan with surrounding areas (Author, 2018)

La Almudena cemetery is an exceptionally planned cemetery with interesting layout and style that radiates the feeling of walking more on city streets than in a cemetery. It includes streets, districts, monuments and vertical cemetery planning. A remarkable fact about the cemetery is that it holds more than 5 million interments inside, making the number of people buried in the cemetery more than there are living in Madrid. (La almudena., 2017)

The most interesting thing about this cemetery is still the layout that resembles the layout of a basilica. Another interesting feature in the cemetery is the district that has channels vertical planning. This is an area, which is built out of dozens of crypts, up to seven stories high, where bodies are stacked in stone draws. (La almudena., 2017)



Figure 27. La Almudena cemetery analyse (La Almudena..., 2017)

**La Almudena cemetery, Madrid, Spain**


<b>Religion:</b>	✝
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	120 ha / 5 000 000
<b>Time:</b>	1884 - ... (still active)
<b>Zoning:</b>	The necropolis, the original cemetery, the extension of 1995
<b>Style:</b>	Neo-gothic, neo-romantic, modernist, neo-classic, eclectic
<b>Built structures:</b>	Crematorium, pantheons, tombs, chapels, crypts
<b>Vegetation:</b>	Minimal controlled vegetation
<b>Topography:</b>	Alternating topography with the elevation change about 50 m
<b>Roads:</b>	Thoroughly planned road system
<b>Entrances:</b>	3 entrances
<b>Gate:</b>	
<b>Boundaries:</b>	
<b>Location in the city:</b>	
<b>Opening times:</b>	
<b>What makes it famous</b>	
<b>Entrée-way:</b>	Entrance is very well presented and notable in the cityscape
<b>How it is presented:</b>	Not a very good web-page and not known as the must-see tourist site in Madrid, although it could be
<b>Surrounding areas:</b>	Schools, parks, football fields, playgrounds, residential areas

Figure 28. La Almudena cemetery gate (De la Villa, 2017)

## 4.4 Skogskyrkogården

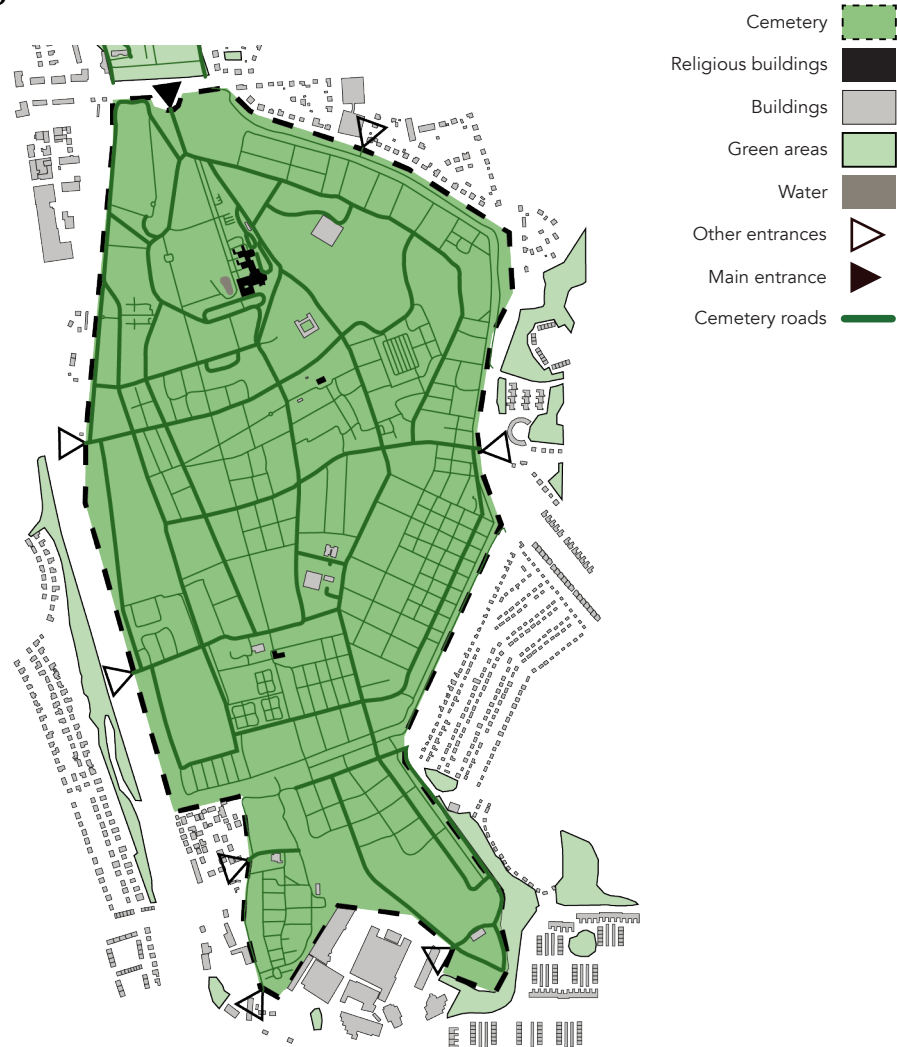


Figure 29. Forest cemetery plan with surrounding areas (Author, 2018)

1: 20 000

Skogskyrkogården is a forest cemetery with a natural plan and appearance where the vegetation and human exposure are blended together. The entrance to the cemetery differs from other cemeteries because it is not a gate, yet it gives a dramatic sensation to visitors, as it is long and impressive with no burial markers. The layout of the graves is also very organic and following the forests natural form. (Skogskyrkogården, s.a)

Stockholm City Council declared an architecture competition for the cemetery's design and it was won by Asplund and Lewerentz. The cemetery design is a perfect example of 20th century minimalistic architecture. Every detail of this park is thoroughly designed with different purposes. For example, the vegetation which differs in close vicinity of funerary chapels, in order to make mourners more solemn as they approach one of the five chapels designed in there. The cemetery has also a meditation grove, where visitors are invited to go and meditate. (Världslarvet Skogsskyrkogården, s.a)

Figure 30. Forest cemetery analyse (Värdsarvet Skogskyrkogården, s.a; Skogskyrkogården, s.a)

**Forest cemetery, Stockholm, Sweden**


<b>Religion:</b>	✝️ ⚡️ 🌙 ⭐️ ?
<b>Type:</b>	Forest cemetery
<b>Size / burials:</b>	102 ha / 100 000
<b>Time:</b>	1915 - ... (still active)
<b>Zoning:</b>	Open and closed areas for different religions, purposes.
<b>Style:</b>	Unitive forest cemetery style everywhere
<b>Built structures:</b>	Crematorium, chapels, visitors centre
<b>Vegetation:</b>	Well-maintained natural forest area and natural fields
<b>Topography:</b>	In its natural form with a few bumps and elevations
<b>Roads:</b>	Naturally planned roads
<b>Entrances:</b>	8 entrances
<b>Gate:</b>	
<b>Boundaries:</b>	Closed boundaries
<b>Location in the city:</b>	~9 km from the city centre
<b>Opening times:</b>	Open all the time
<b>What makes it famous</b>	Cemetery is recognised as UNESCO world heritage site
<b>Entrée-way:</b>	Entrance is very inviting, clear and open
<b>How it is presented:</b>	Very good and informative web-page, known as a tourist location in the city
<b>Surrunding areas:</b>	Mainly different residential areas and another cemetery right adjacent to it

Figure 31. Skogskyrkogården entrance (Svensson, 2003)

## 4.5 Père Lachaise, Paris, France



Figure 32. Père Lachaise plan with surrounding areas (Author, 2018)

Père Lachaise is one of the world's most well-known cemeteries, for a number of reasons. It is known to be one of the first garden cemeteries designed by architect Alexandre-Théodore Brogniart and additionally developed by urban planner Nicolas Frochot (Daul, s.a). The cemetery is a mix between an English park style plan and a strictly planned layout with funerary art starting from baroque, eclectic and gothic graves, Haussmanian burial chambers to ancient mausoleums and so forth.

At the time of its opening, the cemetery was considered to be too far from the city and wasn't used that much. The city officials decided to relocate the remains of some famous people from other cemeteries into Père Lachaise in order to popularise the cemetery. Quickly, the cemetery became an attractive final resting place in Paris and different celebrities from everywhere desired to be buried in this cemetery. Today the cemetery has over 300 000 graves and more than one million people buried in there including important names like Eduard Wiiralt, Max Ernst, Frederic Chopin, Molière, Victor Hugo, Jim Morrison, Honoré de Balsac, Oscar Wilde, Gertrude Stein, Edit Piaf etc. (English, 2017)



Figure 33. Père Lachaise cemetery analyse (Traub, 2018; Daul, s.a; English, 2017)  
**Pere Lachaise cemetery, Paris, France**


<b>Religion:</b>	✝️ ⬠ 🌙 ⬠ ?
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	44 ha / 1 000 000
<b>Time:</b>	1804 - ... (still active)
<b>Zoning:</b>	English park style, strict area
<b>Style:</b>	Gothic graves, Haussmann burial chambers, ancient mausoleums etc.
<b>Built structures:</b>	Crematorium, mausoleums, crypts, tombs, monuments, chapels
<b>Vegetation:</b>	Well-maintained, but natural vegetation
<b>Topography:</b>	Big elevation between East and West sides (about 50 m)
<b>Roads:</b>	Organically planned in the English park, but strictly constructed in the strict area 3 entrances
<b>Entrances:</b>	6 different entrances
<b>Gate:</b>	
<b>Boundaries:</b>	
<b>Location in the city:</b>	
<b>Opening times:</b>	
<b>What makes it famous</b>	
<b>Entrée-way:</b>	Open and presented in the cityscape
<b>How it is presented:</b>	Well-known tourist site in Paris, good web-page.
<b>Surrounding areas:</b>	Trendy residential areas, famous districts like Belleville and Gambetta, cafe's etc.

Figure 34. Père Lachaise main gate (Ma, 2014)

## 4.6 Cimiterio Monumentale



Figure 35. Monumental cemetery plan with surrounding areas (Reedi, 2018)

The monumental cemetery is known as an extraordinary open-space-museum with all of its monuments, sculptures and tombs. The cemetery is comprised of three zones, that are separated by religions – Catholics monuments and tombs, Jewish monuments and a part that is dedicated to people who don't belong to either Catholic nor Jewish religions. (Turismo Milano s.a)

The cemetery entrance is an ordinary example of showing the importance of an entry to the cemetery. The entrance is regal, inviting and outstanding, thus making visitors already interested in the place. The cemetery itself shows excellent examples of Romanic, Gothic, Byzantine, neo classical, Art Nouveau, modernist and postmodernist monuments. One of the most special monuments is The Monument to the Victims of the Concentration Camps. (Artsy, 2016)

Figure 36. Monumental cemetery analyse (Zadik, 2015;. Lonely Planet, s.a; Artsy, 2016; Comune di Milano, 2017; Turismo Milano s.a)

**Monumental cemetery, Milan, Italy**


<b>Religion:</b>	✝ ✡ ?
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	25 ha
<b>Time:</b>	1866 - ... (still active)
<b>Zoning:</b>	Christian burials area, Jewish section, Special section for those who do not belong to the catholic or jewish section
<b>Style:</b>	Egyptian, Byzantine, Neoclassical, Art nouveau, modernist, post modern etc.
<b>Built structures:</b>	Tombs, mausoleums, chapels
<b>Vegetation:</b>	Naturally formed dense vegetation, but well-maintained
<b>Topography:</b>	Very flat
<b>Roads:</b>	Strictly organised plan
<b>Entrances:</b>	Two entrances
<b>Gate:</b>	
<b>Boundaries:</b>	
<b>Location in the city:</b>	
<b>Opening times:</b>	
<b>What makes it famous</b>	
<b>Entrée-way:</b>	Entrance is very well presented and visible from the leading street
<b>How it is presented:</b>	Known as a tourist site, good web-page
<b>Surrounding areas:</b>	Train station, residential areas, commercial areas, hotels, community centres etc.

Figure 37. Monumental cemetery gate (Jung,s.a).

## 4.7 Highgate cemetery





Figure 38. Highgate cemetery plan with surrounding areas (Author, 2018)

Highgate cemetery is known to be famous all over the world. The cemetery portrays excellent atmosphere with spectacular landscape and different famous people buried inside there. The cemetery consists of two distinctive parts – west side and east side. West side is open for only booked tour visits, but the east side is open for everyone who wants to stroll around the cemetery on their own. (Highgate cemetery, s.a)

The cemeteries most well-known names include Karl Marx, George Eliot, Douglas Adams, Herbert Spencer, Christina Rossetti, etc. In addition, different commonwealth war graves are on each side, graves dedicated for fireman's and so forth. (Highgate cemetery, s.a)

Figure 39. Highgate cemetery analyse (Highgate cemetery, s.a)

**Highgate cemetery, London, United Kingdom**

<b>Religion:</b>	✝ ⚡ ?
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	15 ha / 170 000
<b>Time:</b>	1839 - ... (still active)
<b>Zoning:</b>	East cemetery, West cemetery, War graves
<b>Style:</b>	Different styles like Egyptian detailing, Gothic monuments etc.
<b>Built structures:</b>	Mausoleums, catacombs, chapels, columbarium
<b>Vegetation:</b>	Naturally formed vegetation
<b>Topography:</b>	Alternating from flat to hilly
<b>Roads:</b>	Natural layout and plan - main and secondary roads
<b>Entrances:</b>	4 entrances (each side has 2)
<b>Gate:</b>	 
	<p>Figure 40. Highgate East gate (LondonTown, s.a)</p> <p>Figure 41. Highgate West gate (LondonTown, s.a)</p>
<b>Boundaries:</b>	West side has closed boundaries with no visibility outside, East side has a mix between transparent and closed boundaries
<b>Location in the city:</b>	~8 km from the city centre
<b>Opening times:</b>	March-October every day from 10.00 to 17.00; Nov-Feb every day from 10.00 to 16.00 (West side opens only for tour visits)
<b>What makes it famous</b>	Known for a lot of famous people's graves
<b>Entrée-way:</b>	Both entrances are notable and significant
<b>How it is presented:</b>	Well-known as a tourist site all over the world and has an informative web-page
<b>Surrounding areas:</b>	Mostly residential areas



## 4.8 Dorotheenstädtischer Friedhof



Figure 42. Dorotheenstadt cemetery plan with surrounding areas (Author, 2018)

This is a cemetery that in Germany is often referred to as, “celebrity cemetery” for the many important people buried inside this small cemetery. Starting from philosophers like Hegel, Solger and Marcuse, writers like Heinrich Mann and Anna Seghers, to different composers, actors, architects etc. The cemetery also includes memorials for resistance fighters against Hitler and National socialism. (Berlin, s.a)

Cemetery has been protected as a cultural landmark already from 1983. The chapel inside the cemetery works sometimes as a piece of art, like in 2015 it portrayed a light installation by James Turrell. (Visit Berlin, s.a)

Figure 43. Dorotheenstadt cemetery analyse (Berlin, s.a; Visit Berlin, s.a; Eulert Bestattungen s.a)

**Dorotheenstadt, Berlin, Germany**


<b>Religion:</b>	✝
<b>Type:</b>	Garden cemetery
<b>Size / burials:</b>	1,7 ha
<b>Time:</b>	1762 - ... (still active for members of Dorotheenstädisch community)
<b>Zoning:</b>	No different zones
<b>Style:</b>	Unitive style through the cemetery
<b>Built structures:</b>	Monuments, chapel
<b>Vegetation:</b>	Controlled, planted vegetation
<b>Topography:</b>	Flat area
<b>Roads:</b>	Very naturally formed plan
<b>Entrances:</b>	3 entrances
<b>Gate:</b>	
<b>Boundaries:</b>	Closed boundaries
<b>Location in the city:</b>	~2 km from the city centre
<b>Opening times:</b>	Every day from 8.00 until dusk
<b>What makes it famous</b>	Known famous Germans burial sites
<b>Entrée-way:</b>	Quite hidden in the street, not especially remarkable
<b>How it is presented:</b>	No official website, but is known as one of the interesting tourist sites in Berlin
<b>Surrounding areas:</b>	Very famous and trendy district Mitte is surrounding the area, thus making the place popular

Figure 44. Dorotheenstadt cemetery gate (Google Maps, 2009)

## 4.9 Greyfriars Kirkyard, Edinburgh, Scotland



Figure 45. Greyfriars kirkyard plan with surrounding areas (Author, 2018)

Greyfriars Kirkyard is a churchyard cemetery, which was founded in 1561 is located in the heart of Edingburg Old Town, with cafés, shops, tourist attractions and school all around it. The place is known to be one of the most haunted places in the world, but nevertheless there are people living their normal everyday life in very close proximity. The cemetery is small, yet impressive with all of the old graves, monuments and tombs. (Greyfriars, s.a)

The infamous rumours and stories have made this place actually a tourist site on its own. Besides the haunting graves and the ghost stories, Greyfriars Kirkyard is also known for a few different legends that annually bring a lot of tourists to the cemetery. One of the stories is the tale of Greyfriars Bobby, the dog, who presumably kept on visiting its owners grave after the latter had passed away and continued doing it for 14 years, until the dog died himself. Another reason why people visit this place is because it is known as the place where J.K Rowling went to clear her head while writing the famous Harry Potter series. It is believed that the writer was inspired by some of the graves in the cemetery and has based some characters by them. (Greyfriars, s.a)



Figure 46. Greyfriars kirkyard analyse (Greyfriars, s.a; Ritchie, 2014)  
Dorotheenstadt, Berlin, Germany


<b>Religion:</b>	✚
<b>Type:</b>	Churchyard
<b>Size / burials:</b>	1,7 ha / estimated 100 000
<b>Time:</b>	1762 - 1800's
<b>Zoning:</b>	Three different parts - south yard, the churchyard and the extension to the left side
<b>Style:</b>	Unitive style through the cemetery
<b>Built structures:</b>	Tombs, mausoleums, church, monuments
<b>Vegetation:</b>	Minimal, controlled vegetation
<b>Topography:</b>	Quite flat, with little elevation
<b>Roads:</b>	Very naturally formed plan
<b>Entrances:</b>	2 entrances
<b>Gate:</b>	
<b>Boundaries:</b>	
<b>Location in the city:</b>	
<b>Opening times:</b>	
<b>What makes it famous</b>	
<b>Entrée-way:</b>	Entrée-way is morphed inside the street, so it is quite invisible
<b>How it is presented:</b>	Well informed web-page, a lot of touristic tours, information online and everywhere in Edinburgh about this place
<b>Surrounding areas:</b>	Schools, café's restaurants, tourist sites very close and residential area right adjacent to it

Figure 47. Greyfriars Kirkyard gate (Ferrolho, 2016)

## 4.10 Starý židovský hřbitov



Figure 48. Old Jewish cemetery plan with surrounding areas (Author, 2018)

Old Jewish cemetery is located in the heart of the Jewish district in Prague and is known as one of the oldest Jewish cemeteries in Europe. The cemetery has entangled tombs pointing into every direction possible with the vegetation that has slowly morphed into the headstones. This very small space that has been excluded for the cemetery includes about 12 000 gravestones that each portray different times in history. (Avant Garde Prague, s.a)

The amount of bodies is unknown, because the tombs were squeezed on top of each other through history, for the reason that Jewish tradition strongly forbids digging out buried corpses. The cemetery also includes several important people for the Jewish communities, for instance different Rabbi's. (Avant Garde Prague, s.a)

Figure 49. Old Jewish cemetery analyse (Prague City Line, s.a; Jewish Museum in Prague, s.a; Avant Garde Prague, s.a; Burns, s.a)  
**Dorotheenstadt, Berlin, Germany**


<b>Religion:</b>	✡
<b>Type:</b>	Jewish cemetery
<b>Size / burials:</b>	0,8 ha / 42 000
<b>Time:</b>	~1439 - 1787
<b>Zoning:</b>	All one zone
<b>Style:</b>	Unitive style through the cemetery
<b>Built structures:</b>	Synagogue and the Jewish Ceremonial Hall
<b>Vegetation:</b>	Naturally grown with time
<b>Topography:</b>	Flat
<b>Roads:</b>	Some vague roads
<b>Entrances:</b>	2 entrances
<b>Gate:</b>	
<b>Boundaries:</b>	
<b>Location in the city:</b>	
<b>Opening times:</b>	
<b>What makes it famous</b>	
<b>Entrée-way:</b>	Entrance is hidden between buildings and is not inviting Well informed web-page, a lot of touristic tours
<b>How it is presented:</b>	Various tourist sites, is known for one of the main tourist destinations in the city, doesn't have a webpage
<b>Surrounding areas:</b>	Dense historical Old Town surrounding from every side

Figure 50. Old Jewish cemetery entrance (Linwood, 2012)

4.11 Raadi cemetery - project site



Figure 51. Raadi cemetery plan with surrounding areas (Author, 2018)

1: 10 000

Figure 52. Raadi cemetery analyse  
Raadi cemetery, Tartu, Estonia


<b>Religion:</b>	✝️ ⬠ 🌙 ⬠ ?
<b>Type:</b>	Row cemetery
<b>Size / burials:</b>	22,5 ha
<b>Time:</b>	1773 - ... (active today)
<b>Zoning:</b>	Different zones for different religious orientations
<b>Style:</b>	Unitive style through the cemetery
<b>Built structures:</b>	Chapels, monuments, administration building
<b>Vegetation:</b>	Naturally grown with time
<b>Topography:</b>	Flat
<b>Roads:</b>	Very strict planned roads
<b>Entrances:</b>	14 entrances (2 main entrances)
<b>Gate:</b>	
<b>Boundaries:</b>	Mix of different transparent boundaries
<b>Location in the city:</b>	~2 km from the city centre
<b>Opening times:</b>	Open all the time
<b>What makes it famous</b>	The oldest cemetery in Tartu, has many historically important people buried in there
<b>Entrée-way:</b>	The main entrance is visible and visible from the leading street
<b>How it is presented:</b>	Doesn't own a web-page, not known as a touristic site
<b>Surrounding areas:</b>	Mainly residential areas, but also factories, social homes, homeless shelters, elderly homes, sport park

Figure 53. Raadi cemetery entrance (Author, 2018)

# **TOOL BOX**

## **CASE STUDIES**

### **Gates are focal points in cemeteries worldwide**

- They work as gateways between two different worlds
- They work as landmarks on their own
- Portray the era and architectural style when they were built
- Reflect the surrounding areas in architectural style and outlook
- Often are built outwards of the cemetery, leaving the inside part inferior
- Different and multiple entrances are justified, yet have to be in moderation
- Entrances and streets leading towards the cemetery should be eminent in order to draw visitors into the site

### **Boundaries are vital part in separating the two worlds**

- Closed boundaries help keeping the city and the cemetery apart
- Most of the cemeteries close for the night, keeping the places vandalism free

### **Different religions or religious branches enhance cemeteries**

**Cemeteries don't have to have world-wide known famous people buried in there, it is more about showing the history and portraying how nations regard the life after death**

**Additionally, interesting graves, monuments and legends are attraction points for visitors, if they are drawn out somewhere and can be easily found**

**Surrounding areas are nowadays integrated into versatile multifunctional districts**

**Vegetation plays a vital role in making places special and can give a cemetery a special feeling**

**Good informative web-pages and tourist information sites are vital for enhancing the importance of the site**



## DESIGN SITE

### **Gates are focal points in cemeteries worldwide**

- Raadi has one historically important and impressive gate, yet others are left characterless
- There is potential and room to make another outstanding gate, that would portray the surrounding area
- The new gate could help in drawing visitors inside the cemetery
- Raadi has way too many small hidden entrances that are not necessary

### **Boundaries are vital part in separating the two worlds**

- Raadi has boundary that is not separating the cemetery from the city
- The cemetery is open all the time

### **Different religions or religious branches enhance cemeteries**

- Raadi has different religious parts that are nowadays blending out

**Cemeteries don't have to have world-wide known famous people buried in there, it is more about showing the history and portraying how nations regard the life after death**

- Raadi has mostly famous people that are known to be important only for Estonians, but it still portrays an interesting story of Estonia's history

**Additionally, interesting graves, monuments and legends are attraction points for visitors, if they are drawn out somewhere and can be easily found**

- Raadi has many interesting graves, stories, monuments and chapels that are making this place unique and worth visiting

**Surrounding areas are nowadays integrated into versatile multifunctional districts**

- Raadi's surrounding areas have room to improve

**Vegetation plays a vital role in making places special and can give a cemetery a special feeling**

- Raadi has a very specially grown vegetation that looks natural and wild, which is definitely something that it important to maintain

**Good informative web-pages and tourist information sites are vital for enhancing the importance of the site**

- Raadi doesn't have a web-page dedicated to it yet

## 5. RAADI CEMETERY

### 5.1 History

Raadi cemetery is the most important cemetery in Tartu, due to the fact that it is the oldest, biggest and most famous burial ground in the city. However, the most notable aspect about this cemetery is that until this day it is still fully functioning as an everyday burial place.

After the edict issued by Catherine the Great in 1772, Tartu had to find a new place for a burial ground. The new cemetery had to be built somewhere outside of the city centre, where the soil would be ideal for burials and is not linked with the ground water (Rajari, 2011). In September 1773, the grounds in Jaamamõisa were blessed so that the new cemetery could be built. The area belonged to the city and was just on the border between Raadi manor house properties and the city grounds. The chosen area served an important role for Tartu already, because it was right next to the road that leads from Tartu to St. Petersburg.

For the reason that cemeteries were not part of the churchyard anymore, the new law allowed cemeteries to have different religious people in the same grounds. Thus, the cemetery was divided into four different parts - Vana-Jaani (the St. John's parish), Peetri (the St. Peter's parish), Maarja (the St. Mary's parish) and Uspenski parishes (Figure 54). Raadi cemetery serves as the only burial ground in Tartu until the year 1841.



Figure 54. Raadi cemetery plan in 1810)  
(Sengbusch, 1810)

After the city started growing and more people came to live there, the cemetery also started to expand its territories. Subsequently the cemetery has had more additions

to it – the Jewish and Islam cemeteries were constructed in 1859, Ülikooli (Tartu University burial ground) cemetery in 1920 and the military cemetery in 1924.

As the time passed, the city started to grow towards the cemetery. During 1950s the dwelling had reached the boundaries of the cemetery (Figure 55) and by the 1970's the cemetery was surrounded by housing in all directions (Figure 56). The district around the cemetery has kept its appearance and style since that time – it is mainly residential houses mixed with a few factories and a lot of community buildings – like homeless shelters, social homes and elderly homes.

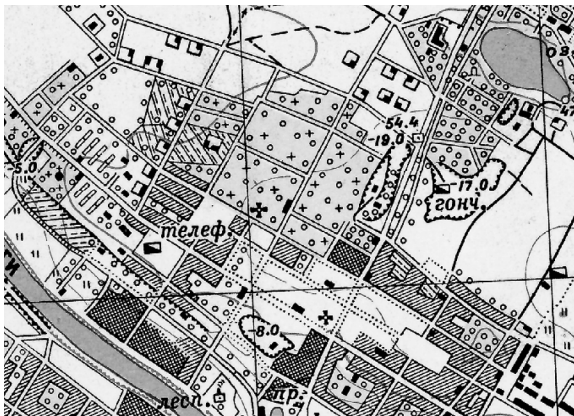


Figure 55. Raadi cemetery plan in 1947 (maa-amet, 2018)

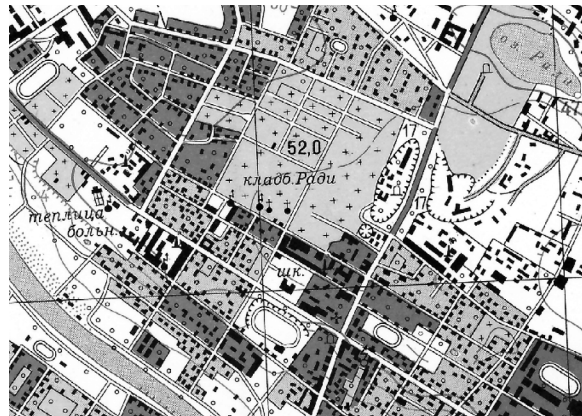


Figure 56. Raadi cemetery plan in 1977 (maa-amet, 2018)

In the beginning of 2010's the cemetery went through some destructive changes, when a store chain Maxima built their new building adjacent to the cemetery. In order to have enough room for the store's visitors, the supermarket used the old Jewish and Islamic burial sites and built a parking lot on top of them. (Figure 57, 58).



Figure 57. Raadi cemetery orthophoto from 2009 (Maa-amet, 2018)



Figure 58. Raadi cemetery orthophoto from 2012 (Maa-amet, 2018)

## 5.2 Importance

### 5.2.1 How it is known

Raadi cemetery serves an important role in Tartu city as a historical site. It is known as the biggest and most famous burial place in the area. The cemetery is also known for the fact that it still consists of 8 different sections (Figure 59).

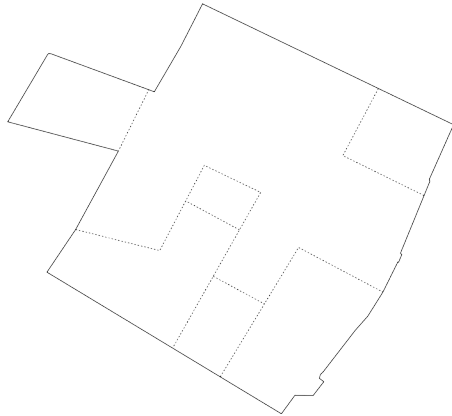


Figure 59. Raadi cemetery plan (Author, 2018)

Each section has many very important people buried there. Starting from writers, musicians and poets to scientists or even to Estonian military officers. Most of these people serve important role in Estonian history in one way or another. The notable burials include Johann Voldemar Jannsen, Juhan Simm, Miina Härma, Friedrich Reinhold Kreutzwald, Anna Haava, Betti Alver, Jakob Hurt, Julius Kuperjanov, Otto Wilhelm Masing, August Kitzberg, Karl Ernst von Baer and so forth.

### 5.2.2 Importance as cultural and historical site

Raadi cemetery with its building, chapels, some monuments and burial sites was declared to be cultural monuments by Ministry of Culture in 1997 (Riigi Teataja, 2010). The area consists of 39 cultural monuments that are in three different categories – cemetery sections, buildings and graves.

The different cemetery sections – Tartu Military cemetery, Tartu Maarja Cemetery, Tartu Uspenski cemetery, Tartu Peetri cemetery, Tartu Vana-Jaani cemetery, Tartu University cemetery and Tartu Old-Jewish cemetery.

The different buildings - Tartu Uspenski chapel-belltower, Tartu Raadi cemetery Teller chapel, Tartu Raadi cemetery C. Arrak chapel, Tartu Raadi cemetery Rauch-Seydlitz chapel

The different graves - grave for the II World War victims, Matthias Johann Eisen grave, Anna Haava grave, Jakob Hurt grave, Miina Härma grave, Johann Voldemar Jannsen grave, Mihkel Kampmaa grave, Elmar Kits grave, August Kitzberg grave, Karl Menning grave, Harri Moora grave, Hango Mugasto grave, Jakob Pärna grave, Ado Reinvald grave, Juhann Simm grave, Karl Eduard Sööt grave, Peet Vallak grave, August Weizenberg grave, August Wiera grave, David Otto Wirkhaus grave, Ludvig Puusep grave, Karl Ernst von Baer grave, Friedrich Robert Faehlmann grave, Friedrich Reinhold Kreutzwald grave, Otto Wilhelm Masing grave, Johann Karl Simon Morgenstren grave, Georg Friedrich Schlater grave, and Johannes Voldemar Veski grave.

## **6. DESIGN**



## DISCUSSION

Main purpose of the project was to analyse how to improve cemeteries' importance in today's urban fabric through the example of Raadi cemetery. The case study analyses showed how cemeteries can be part of tourism and are well known destinations for visitors from all over the world for different reasons. Each cemetery tells an interesting and unique story for various reasons. Not all well-known cemeteries have the most important famous people buried inside, there are other topics that can be drawing for visitors, like the gates, the interesting legends of the place, unique layout or plan, interesting way of burial etc. Meaning that every cemetery is appealing in one way or another and has the potential to be a tourist destination.

Raadi cemetery is a very special historically influenced and important place. The place works as an open-air museum with all of the monuments, chapels and it is under cultural heritage protection. In addition, Raadi is also part of the Natura 2000 network, with its Pseudotsuga alley and the place is very special for Estonians, for all of the important burials. However, it is not yet used as a historical tourism site, even though it could be very impressive and interesting for visitors. Locals use the place quite intensively for sometimes part of their everyday routine or for recreational purposes. The cemetery's outline is closed from one corner, which means that locals have to use the cemetery for going from one side to another when they are going to their work, home, school grocery shopping or wherever they want to go.

In order to achieve the goal of improving Raadi cemetery importance in Tartu city, there are two approaches. Firstly, the cemetery can be improved by small interferences through design.

The design has to respect the area and history of the site, so the interferences have to be minimal and to follow the cemetery's historical and cultural importance. Part of the interferences is also giving proposals for maintenance and preservation.

Another way of bringing people into the cemetery is through promoting the interesting features that the cemetery already has, which can be achieved by an experience path that would showcase all of the cemetery's important features explaining the history of the site.

## SUMMARY

Urban cemeteries are extremely important culturally influenced beautiful places, that sometimes are left unnoticed. Even if they are first and foremost designed and built for commemorating loved ones and designed for the locals, they still explain the cultural, religious and historical background of the place. Urban cemeteries have an important impact on biodiversity because in a lot of places these are the last remaining big scale green areas, thus being sanctuary places for birds, animals and vegetation. They can also be used as recreational sites; however, it is important to realise that the recreation in cemeteries differs from other recreational areas. A walk in the park is very much different than a walk in the cemetery.

Improving cemeteries' importance in today's culture and urban environment is something that should be done and can be done by different means. This thesis analyses ten different world famous urban cemeteries from Europe and United States of America in order to understand what makes these places work so well as cemeteries and in the same time as tourist destination points. Analyse lead to a toolbox that showcases all of the different topics what make a cemetery good or what makes it differ from other cemeteries. The results of the tool box are compared to the design site in Tartu, Raadi to use drawn out qualities from research and to use them in Raadi.

However, cemeteries are not places that can be redesigned, thus the design in already existing cemeteries has to be kept to a minimal degree with small interferences that would enhance the existing qualities of the place. Another and more important part of improving the significance of cemeteries is approaching the idea of design in a more conceptual level like having tours or paths through that show and respect all of the existing qualities that a cemetery has.



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## SUMMARY IN ESTONIAN

Linnakalmistud on erilise ilmega ajaloolised paigad, mille tähtsus on tänapäeval tihtipeale kadunud. Kalmistud on alad, mis tegelikkuses on ehitatud ja planeeritud selleks, et lähedased saaksid kadunuid mäletada ja austust avaldada, kuid lisaks esialgsele eesmärgile saab kalmistuid vaadata ka kui ajalooliselt ja kultuuriliselt tähtsaid paikasid.

Linnakalmistutel on tänapäeval veel ka eraldi tähtsus bioloogilise mitmekesisuse kontekstis, kuna need alad on tihtipeale ainsad suuremad rohealad linnakeskkonnas, mistõttu leiavad seal varjupaika loomad ja linnud. Lisaks on kalmistuid võimalik kasutada ka kui rekreatsioonialasid, kuid silmas tuleb pidada, et kalmistud on ikkagi erilise mõju, tunnetuse ja atmosfääriga kohad, mistõttu igasugune rekreatsioon kalmistute konteksti ei sobi.

Antud töö analüüsib 10 erinevat maailmakuulsat kalmistut Euroopast ja Ameerika Ühendriikidest selleks, et mõista kuidas need kalmistud suudavad olla funktsionaalsed oma eesmärgi järgi, kuid samas ka töötada kui turismi sihtkohtadena. Analüüsist selgunud tulemused annavad kokkuvõtva ülevaate, mis on üleüldiselt kalmistute juures eriline ja mida saaks rakendada ka teistes kalmistutes. Tulemusi võrreldakse projektalaga, milleks on Tartu Raadi kalmistu, selleks et tõsta esile ka selle kalmistu tähtsust.

Kalmistud on siiski erilised paigad, millel on oma ajalooline ja kultuuriline taust, mistõttu olemasolevatele kalmistutele üleliigset kujundust ja disaini pole vaja. See-eest on võimalik muuta nende isikupära vaid väikeste sekkumistega, mis tooksid esile alade eripära ja muudaksid kalmistud kasutussõbralikumaks. Kokkuvõtvalt on parim lahendus kalmistute eripära esiletõstmiseks sekkumine hoopis kontseptuaalsemast küljest, nagu näiteks luues kalmistule rada, mis läbiks kõiki koha erilisemaid paiku ja haudasid, selleks, et külastajatele esitleda ala tähtsust.

**Lisa 5. Lihtlitsents lõputöö salvestamiseks ja üldsusele kättesaadavaks tegemiseks ning juhendaja(te) kinnitus lõputöö kaitsmisele lubamise kohta**

Mina, Kärt Reedi,  
sünniaeg 17.04.1993,

1. annan Eesti Maaülikoolile tasuta loa (lihtlitsentsi) enda koostatud lõputöö  
Walk in the cemetery,

(lõputöö pealkiri)

mille juhendaja(d) on Friedrich Kuhlmann ja Mari Nõmmela,  
(juhendaja(te) nimi)

1.1. salvestamiseks säilitamise eesmärgil,

1.2. digiarhiivi DSpace lisamiseks ja

1.3. veebikeskkonnas üldsusele kättesaadavaks tegemiseks

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ega isikuandmete kaitse seadusest tulenevaid õigusi.

Lõputöö autor \_\_\_\_\_  
(allkiri)

Tartu, \_\_\_\_\_  
(kuupäev)

---

Juhendaja(te) kinnitus lõputöö kaitsmisele lubamise kohta

Luban lõputöö kaitsmisele.

---

(juhendaja nimi ja allkiri)

---

(kuupäev)

---

(juhendaja nimi ja allkiri)

---

(kuupäev)